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JACKSON, SAMUEL MACAULEY. *The Latin Works and Correspondence of Huldreich Zwingli*. Together with selections from his German works. With notes and introductions by the editor. New York and London: Putnam. xv+292 pages. \$2 net.

It is to be hoped that the work on this important contribution to Reformation history is so far along that it will not be interrupted by the death of the lamented editor. The translations have been made into English by Henry Preble, Walter Lichtenstein, and Laurence A. McLauth. Vol. I covers the period from 1510 to 1522. It is made from the latest edition of Schuler and Schulthess. It contains 292 pages and 14 of Zwingli's works. The first chapter is "The Original Life of Zwingli by Myconius." This is the first life of Zwingli to be written. The volumes will average about 500 pages. It is important to know that of this translation only 750 copies have been printed from type, and the type destroyed. Owing to the waning interest in the study of Latin, fortunately or unfortunately, acquaintance with Zwingli is likely in the near future to be gained only through English translations. This translation seems to be admirably done.

A perusal of the volume reveals Zwingli in many aspects of his character. He was lovable, frank, open-minded. He was a poet and a debater. His loyalty led him to seek freedom for his country from bondage to the pope, and indeed to any foreign power. His scholarship was for the time of a high order, and his knowledge of the classics put him into close relations with the humanists. The reader of the volume is not likely to lose interest.

PISANI, P. *L'Eglise de Paris et la Révolution*. Tome IV et dernier, 1799-1802. Paris: Alphonse Picard et Fils. 461 pages. Fr. 3. 50.

The learned canon of Notre-Dame de Paris, who is also a professor in the Catholic Institute there, in this fourth and last volume concludes his extended and minute history of the church in Paris during the French Revolution. The work has the merits and defects of its predecessors—great industry and excessive partisanship. In these days when the opponents of Modernism are ruling in the curia, a book must be Ultramontane indeed to secure, as does this, the *imprimatur* of the archbishop of Paris. Modern Catholic historical writing unfortunately has lost the scientific spirit of Hefele and Doellinger. Witness Denifle's *Luther und Lutherthum*, of which a French translation has just appeared in the same series with this volume. Napoleon's policy of eclecticism in religious matters is as difficult for Canon Pisani to understand as his policy of political toleration was by the *enragés* and the regicides. This prejudice finds wearisome iteration in parenthetical sentiments inserted by the author in the numerous extracts from official documents which are quoted; e.g., p. 48. If M. Aulard, the greatest historian of the French Revolution living or dead, has erred in opposition to the church, certainly Canon Pisani has erred more. The greatest value of this work lies in the large number of documents which are published in whole or in part—excluding the *parti pris* in the use of them. As a matter of method, though, it would have been wiser to have thrown many of these into appendices, for many pages are tedious reading because of the need to digest sources which ought to have been digested for the reader. The most valuable part of the book is the last chapter, which is a minute and particular survey of the churches of Paris after the Concordat. It may be of interest to know that among the prefects appointed by Napoleon in 1800 there were no less than eight ex-priests.